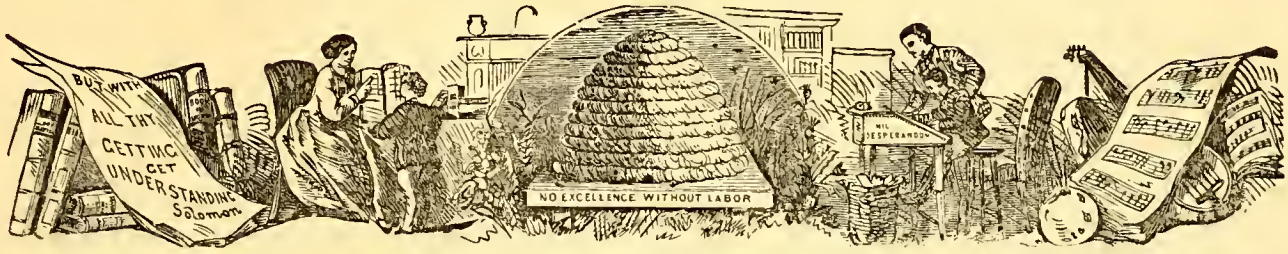
THE
JUVENILE INSTRUCTOR.
HOLINESS TO THE LORD.



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A CAMEL AND CARAVAN.

BEFORE the railway was made across the plains most of our merchandise was freighted here by ox teams. In Asia the plains are crossed by Camels which carry heavy loads of the rich products of one country to another in the way represented in the engraving. Wagons are not used, the goods are loaded on a pack saddle, on the back of the animal. The "prairie schooner," as we used to call the large wagon formerly used for freighting gives place to the "ship of the desert," as the camel is called.

The Camel, with two humps, and the dromedary, as the camel with one hump is called, are each of them of great use to man. A number of Camels, when laden and following each other in a train, are called a "caravan," such as we see on the right of the picture.

The Camel is well adapted for its occupation as a carrier over the burning asnds of Arabia, as its foot is covered with a tough, elastic substance which has no feeling; besides which the chest, the knee joints and ankles are covered with a like substance, to protect those parts from injury when lying down to rest. The foot is also wide; its two toes spread out and staud upon a kind of pad or cushion which does not sink in the sand.

Nature has also made another provision for this animal by which it can travel and carry great burthens without much food, and can endure thirst for a very long time. The hump is composed of fatty matter which is used by the system to support life when the animal is deprived of provender, or such scanty vegetation as the barren desert affords; and a fluid secretion contained in cavities ot the stomach, it is supposed, supplies it with moisture when water is wanting. The animal gets thinner when the hump of fat is exhausted, and has

to be put by and well fed when it gets home from its journey, so as to recruit its strength.

The great naturalist, Buffon, thus alludes to the Camel: "The gold and silk are not the real riches of the East (Asia); the Camel is its chief treasure. In fact this animal feeds the inhabitants of these countries both with its milk and flesh, and furnishes clothes for them, fabricated from its long, soft hair. For centuries sal-ammoniac, so useful to the manufacturer, was solely obtained from its excrement. As a beast of burthen, it renders the most important service to man. Without it, those nations which are separated from one another by vast stretches of country could not trade with each other; with it, life is possible even in the parched desert."

The Camel belongs to the order of ruminants. There are two species of the animal described by Linnœus: the Camel, proper, which has two humps on its back, and the dromedary, which has only one hump. The Camel, proper, is a native of ancient Bactria, hence it is frequently called the Bactrian Camel. The dromedary is supposed to be a native of Arabia. It is found in northern Africa, as well as in a large portion of Asia. From a very remote antiquity both of these animals have been used for domestic and military purposes.

ANOMALIES OF ENGLISH SPELLING.

ONE of the principal difficulties in learning the English language is the inexplicable manner in which most of the words are spelled, the twenty-six letters of the alphabet vying with each other to represent the forty or forty-two sounds of the language in the most bungling and disorderly manner.

Be the capacity of a child ever so good, he must spend years in learning these "curiosities of literature," while a foreigner can only master our noble language by a vast expense of labor, patience and time.

The Protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad:

B makes a road broad, turns the ear to bear and Tom into a tomb.

C makes limb climb, hanged changed, a lever clever and transports a lover to clover.

D turns a bear to beard, a crow to a crowd and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song and makes one gone!

H changes eight into height.

K makes now know and eyed keyed.

L transforms a pear into a pearl.

N turns a line into linen, a crow to a crown and one to none!

P metamorphoses lumber into plumber.

Q, of itself, has no significance.

S turns even to seven, makes have shave, and word a sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe!

T makes a bough bought, turns here there, alters one to tone, changes ether to tether, and transforms the phrase "allow his own" to "tallow his town!"

W does well, e. g., hose are whose? are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into—what?

Y turns fur to fury, a man to many, to to toy, a rub to a ruby, ours to yours, and a lad to a lady!— *Selected.*

Biography.

JOSEPH SMITH, THE PROPHET.

(*Continued.*)

GENERAL JOHN B. CLARK arrived at Far West on the 4th of November, 1838—the day that Joseph, and the brethren who were prisoners with him arrived at Independence. The army that Clark had with him numbered one thousand six hundred men; besides these there were five hundred more within eight miles of the city. Within one week Far West had been visited by six thousand men. They had wonderful fears of the Saints. There was a terror accompanying their very name. Six thousand soldiers to march out against a little handful of peaceable, inoffensive citizens! The millitia of the city of Far West, before any were taken prisoners, only amounted to about five hundred, and they were now unarmed! Clark's troops committed the greatest outrages upon the people. They knew they were not in a position to meet them, being defenceless. On the fifth, Clark ordered the brethren to form a line, when the names of fifty-six of those present were called. These were made prisoners for some cause; but they were not informed for what they were taken, or for what they would be tried. Clark made an address to the brethren, which must have been listened to by them with feelings of indignation, and in the depths of their hearts they must have felt that they would rather die than adopt his advice of scattering abroad and never again organizing themselves with Bishops, etc. He began:

"GENTLEMEN:—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, etc, for your families. Those who are now taken will go from this to prison, be tried and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil a treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you already have complied with. The second is, that you deliver up your arms; this has been attended to. The third stipulation is that you sign over your properties to defray the expenses of the war. This you have also done. Another article yet remains for you to comply with,—and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me. General Lucas (whose military rank is equal with mine,) has made this treaty with you; I approve of it. I should have done the same had I been here. I am therefore determined to see it executed. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character to its former standing among the States by every proper means. The orders of the Governor to me were, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up, and the terms of the treaty complied with before this time you and your families would have been destroyed, and your houses in ashes. There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season or of putting in crops; for

the moment you do this the citizens will be upon you; and if I am called here again in case of a non-compliance of a treaty made, do not think that I shall do as I have done now. You need not expect any mercy, but extermination, for I am determined the Governor's order shall be executed. As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds, that they will be delivered and restored to you again, for their fate is fixed, their die is cast, their doom is sealed. I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and Oh! if I could invoke that Great Spirit, THE UNKNOWN GOD to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

You see, children, that Clark refers to a treaty that the Saints had entered into. You will recollect that they never entered into any treaty with the mob. The traitor, George M. Hinkle, was the only one who made any treaty, and he concealed what he was doing from Joseph and the faithful brethren. Besides, he had no authority to enter into a treaty that would bind the whole people. Clark and all the rest of the mobbers knew this; but it suited their purpose to take this view of the case. They acted towards the Saints as though they were a distinct nation, and not as the citizens of a great republic who had individual rights; and they pretended to think that Hinkle had a right to make a treaty.

This speech of Clark's has already received a notoriety that its author little dreamed of at the time he delivered it. He may perish miserably; but his wretched words will live, and go down to posterity as a specimen of the wickedness and folly of those who fought against the truth.

Clark also said that there was no other course for them to take but to flee immediately from the State, and they must not be seen as many as five together. If that number were to be seen together, he said the citizens would be upon them and destroy them.

Clark then sent the brethren whom he had taken prisoners under a strong guard to Richmond, Ray County.

(To be Continued.)

A WHOLESOME LESSON.—Officials holding a little brief authority sometimes act as though they were the masters instead of the servants of the public. One of this class in England was taught, not long since, a lesson in politeness:

A tall, elderly, refined-looking gentleman went into a small post-office in a rural region of England. He asked some question relative to the registering of a letter, and was very sharply, rudely and unnecessarily snubbed by a young woman in attendance. He asked her if she thought that was a proper way to answer an enquiry in a public office. She said she thought that she had been quite civil enough for him.

He asked her, with an ominiously increasing mildness of manner, if she would favor him with her name. She emphatically declined to do so. He then said he thought he would tell her his name, which, however, she declined to hear, saying that his name was no concern of hers. He calmly replied that he thought it was, for his name was John Manners, and he was the Postmaster-General.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

CHUNAR is about sixteen miles above Benares, and contains 12,000 inhabitants. It is partly situated on a steep bench, or elevated cliff, close to the Ganges. The portion of the town on the bench that is fortified is surrounded by a wall, which, from its appearance, may be a mile in circuit and from twelve to twenty feet high, and protected by towers which command the river and its shores. The fortress part of this enclosure is located in the north-east, and is mounted with a few cannon, having a bomb-proof magazine.

After it fell into the East India Company's hands, they used it for several years as a military depot, from which the north-west provinces received their supply of munitions of war. As far back as the reign of the Moguls, and prior to their day, this stronghold was considered impregnable in their rude mode of warfare, and for the defense of this citadel, they had a large supply of roughly hewn stone cylinders on hand to roll down the steep ascent to crush the besiegers in case of an attack. Another part of this enclosure is occupied by the governor's house, the hospital, bungalows and gardens of Europeans, the state prison, and an ancient Hindoo palace, which was once a magnificent structure, but which has lost much of its original splendor. According to the record of the Hindoo faith, a black marble slab is erected in one of the small courts of the palace, upon which the Lord is personally seated, unseen, from nine o'clock in the morning till six in the evening. From six a. m. till nine a. m. He visits Benares, and during His absence, the Hindoos say, is the only time this stronghold can be successfully stormed.

The native town lies to the east of the fort, on the slope of the bench. The houses are principally two stories high, and built of stone. Lower down the slope on what is called the "lower lines," are the dwellings of English residents and invalid soldiers.

Previous to leaving the steamer, I wrote a letter to a Mr. Bromley, residing at Mirzapore, the next station above Chunar, who was also baptized by Elder Willes, stating that we were on our way up the country, and that he might shortly expect a visit from us. The second engineer, being well acquainted with him, carried the letter to him.

There being no quarters for us at Chunar, our next move was to visit Mirzapore. Mr. Green sent one of his servants down to the ghat and hired a dingie for us. He also furnished us with an earthen porous bottle to hold water, two mugs of the same material, and three loaves of bread, weighing six ounces each. We thanked and blessed our kind host for his liberality towards us. We were in a position to appreciate small favors.

We got our effects on the dingie, and very soon stowed ourselves away under the pardie, or mat coverings. The place being so small, we had to occupy a sitting or lying posture in the bottom of the boat, and the coverings being open at both ends, the hot winds had full play upon us. The atmosphere was so dry and penetrating that when Elder Carter would dip a silk kerchief in the river and put it over his face to shelter him, it would be dry in two minutes. The dingie was worked by three natives, one of whom attended

to the steering, while the other two performed the propelling part, by walking along the banks of the river, or wading where the water was shallow, and pulling the boat along by main force with a rope attached to the mast. We made Mirzapore in two and a half days, and during this short voyage we passed many dead bodies, floating in the water. We drew up alongside of the steamer *Benares*, which happened to be lying at the ghat. The captain and officers were glad to see us, although but a few days had elapsed since we parted. We were very hungry, having eaten nothing for three days except the three small loaves given us by Mr. Green, and these we demolished the first day, washing them down with the warm, feculent water of the Ganges. The engineers of the boat called upon the cook to prepare us a tiffin, or lunch, which we greatly relished.

Mirzapore is on the right bank of the Ganges, and is a great commercial city, having a population of 80,000. The natives are industrious and well-to-do. Their wealth is accumulated by carrying on an extensive business in the cotton trade with Bundelcund and adjacent provinces. The river at this point is half a mile wide, and is crossed by native ferry boats. The cantonments, like those at many other stations, are three miles beyond the city.

We visited the residence of Mr. Bromley. His wife, a native woman, informed us that he had gone from home and would not return for several days. The engineer told me that when he delivered the letter to him, he stated that he was too fast in being baptized, that he had not counted the cost in receiving doctrines that were so unpopular. It had caused a current to set in against him that he could not stem, and which was likely to imperil his chances of gaining a living.

It was an easy matter to comprehend the situation of an isolated person, naturally weak and with no experience, who there embraced the gospel. Through local circumstances he had to be left alone, thus being debarred of the nourishment and spiritual growth that is diffused among the Saints where there is an organized branch of the Church, having an Elder to instruct and watch over them. It required one to be grounded in the truth to withstand the combined influences of Hindoo idolatry, Moslem superstition, and, what is more blighting than either, Christian bigotry and unbelief. These influences were as palpably felt as the spicy breezes from Sumatra's isle.

(*To be Continued.*)

JEALOUSY.—Jealousy is such a stupid, illogical passion! Somebody likes you better than me; therefore, I am to hate you. Thus jealousy reasons, and seems to forget one of the most obvious facts in life—namely, that one is liked by any person accordingly as one presents a likable appearance to that person. Nothing can prevent the operation of this natural law. It is no good your urging you are the father, mother, brother, sister, husband or lover of the person by whom you wish to be supremely loved. If you are not lovable to him or her, all argument, all exhortation, all passion is thrown away which is intended to produce love. You can force the outward show, but not the inward feeling. A jealous person will exclaim:

"Why don't you confide in me?"

The real reason is: You are not a person to be confided in; and all claims for confidence come to nothing when confronted with that important fact. Jealousy is, therefore, the peculiar vice of stupid people.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CXXXIII.

Q.—Were the words of the Lord fulfilled concerning Coriantumr not being killed?

A.—Yes; he alone of all the armies was not killed.

Q.—What did he do?

A.—He wandered alone to the southward.

Q.—Whom did he meet there?

A.—A people who had been led by the Lord from Jerusalem to this land.

Q.—At what time did they leave Jerusalem?

A.—At the time when Zedekiah, king of Judah, was carried away captive into Babylon.

Q.—Who was their leader?

A.—Mulek, a son of King Zedekiah.

Q.—How long did Coriantumr live after he found them?

A.—Nine moons.

Q.—By what name were the people among whom he died known afterwards?

A.—The people of Zarahemla.

Q.—Were these people Nephites or Lamanites?

A.—They were neither; although they afterwards were numbered with the Nephites and became one nation with them.

Q.—In whose days did this union take place?

A.—In the days of King Mosiah, the father of King Benjamin.

Q.—How did the union take place?

A.—Mosiah was warned of the Lord to flee, with all who would go with him, out of the land of Nephi, where the Nephites then lived, and was led into the land of Zarahemla.

Q.—How did the people of Zarahemla receive them?

A.—With great rejoicing, because they brought with them the brass plates which contained the record of the Jews?

ON THE BIBLE.

Q.—What did all the people and all Israel understand that day?

A.—"That it was not of the king to slay Abner the son of Ner.

Q.—What did the king say unto his servant?

A.—"Know ye not that there is a prince and a great man fallen this day in Israel?"

Q.—When Saul's son heard that Abner was dead in Hebron, what was the effect?

A.—His hands were feeble, and all the Israelites were troubled.

Q.—What were the names of two captains of bands belonging to Saul's son?

A.—Baanah and Rechab.

Q.—What did they do?

A.—They slew Ish-bosheth, while on his bed.

Q.—To whom did they take his head?

A.—They brought it unto David.

Q.—What did they say to David?

A.—"Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed."

Q.—How did David act?

A.—He was very angry and commanded the captains to be slain.

Q.—What reason did he allege for so doing?

A.—Because they had slain a righteous person in his own house, upon his bed.

Q.—What was done with the head of Ish-bosheth?

A.—It was buried in the sepulchre of Abner in Hebron.

FAMILIAR PLANTS.

BY W. D. JOHNSON, JR.

THE PEA FAMILY.

THE order of *Leguminosæ* contains a great many plants of value to the human family. It is so called from the word "legume," a bean or pea. The plants of this order have their seeds arranged in pods. The flowers have five petals, but are placed in such a position that they resemble a butterfly; thus they are called papilionaceous, or butterfly shaped.

To this interesting order belong the bean, pea, lucern, clover, locust tree, indigo plant, logwood trees and a great many gum producing trees; also many valuable medicinal plants, as the liquorice and senna plants and the tree that produces gum arabic.

The common garden beans were brought from India to Europe originally, and from there to this continent. By cultivation many varieties have been produced. The beautiful scarlet runner, so much admired as a twining vine, is a native of South America.

The pea has been in cultivation as far back as history goes. Its native country is unknown.

Lucern, a plant much grown in this country, is indigenous to western Europe. It is raised extensively for forage, as is also clover, which is called by botanists "trifolium," meaning three leaved. Nine varieties of clover are native to the United States.

The locust tree is a native of this country. It is also found in the wild state in the southern part of this Territory, where it is small and scrubby. Cultivation has made it a beautiful shade tree. The wood also is of great value, as it is exceedingly tough and durable.

The indigo plant grows wild in Egypt and the West Indies. The coloring matter obtained from this plant is extracted in the following way: Its leaves are placed in a vessel and allowed to ferment, when a yellow substance is dissolved out, which, exposed to the air, turns blue by the absorption of oxygen. Indigo is considered one of the most important of the vegetable coloring matters.

Logwood trees grow wild in South America. The coloring is obtained from the sap of the tree. The chips are also used in the arts.

Liquorice is obtained from a plant growing in southern Europe. The root is used, also the extract, as a sweet meat and in medicine.

The senna plant is from Alexandria, in Egypt. The leaves are dried and exported to Europe and America. It is a mild and gentle cathartic, and is much used.

The tree yielding gum arabic is called acacia, and is indigenous to Central Africa and Arabia. The gum is used extensively for commercial purposes. There are also a great many other interesting plants belonging to this order.

PERFECTION is only reached through imperfection; pleasure is reached through pain; and salvation through trial. The tender surgeon inflicts pain to save pain; the physiologist inflicts suffering to widen knowledge, and thus alleviate pain on a wider scale. So does our all-wise Father permit the incidents and vicissitudes of life that we may be perfected by suffering.

Chapter for the Little Ones.

LOOK AT YOUR OWN FAULTS.

SOME lit-tle boys and girls are apt to find fault with oth-ers for do-ing the ver-y things that they do them-selves. They put us in mind of an old sto-ry, which tells of a wolf who peeped into a hut where two herd boys were eat-ing a joint of mut-ton. "Ah!" said the wolf, in his way of talk-ing, "what a noise they would have made if they had found *me* with such a din-ner!"

So it is with some of the small folks. They will tat-tle and talk of this one and that one; how John was rude and James was rough, how Mary "got mad" with her lit-tle broth-er Joe, and broke a dish in her pet; and how Jane talked in school, and laughed at the boys, and told tales, and so on.

Now, Tom, and Fred, and Rose, and May, who tell these tales of their friends, are now and then just as bad as those of whom they talk; but they do not find fault with them-selves. They for-get when they were rude, or rough, or ang-ry, or talked in school, or said bad words or did not do what their pa-rents told them. Oh, no! they do not think of these things; or if they do, they sel-dom talk of them in the same way that they do of their play-mates when they do wrong.

It is one of the best things in the world to act up-on the ad-vice given in the gold-en rule.

And what is that?

It is this: "Al-ways do to oth-ers as you would wish others to do to you." Chil-dren, if you mind this rule you will be hap-py. G. R.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - - - EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1877.

EDITORIAL THOUGHTS.

AT the last meeting of the Deseret Sunday School Union that was held in this city, one of the subjects under consideration was that of dispensing entirely with the use of common school readers in our Sunday schools. Some excellent remarks were made upon the subject, and those who spoke agreed in condemning the use of all secular works in our Sunday schools. In the absence of suitable works published by our own Church for the classes that have been taught from the Primer, First and Second Reader, etc., it was suggested that a system of oral instruction be adopted.

This is a subject that should receive the attention of every superintendent and teacher of Sunday schools throughout our valleys. We are inclined to think that the real object of Sunday schools has in a great measure been lost sight of in many wards and settlements. Instead of parents generally taking a lively interest in the training of their children on the Sabbath day, the work is left to a school superintendent with what few boys or girls he can enlist to assist him.

There is no more important institution in our Church than the Sunday school. As was remarked by one of the speakers at the meeting referred to, "it is the nursery for the Church, just the same as the Mutual Improvement Association is the miniature School of the Prophets. The moral and religious training of his children, should be considered by every Latter-day Saint as of the first importance. And this is the true object of Sunday schools. There is no good reason why the training bestowed upon children in our common schools should not partake somewhat of this character; but it is well known that as a rule it does not. The real intent, then, of the Sunday schools is to supply what the common schools lack in this respect. This is not likely to be accomplished by using the same text books and following the same routine in the latter as in the former. But it can be done by adopting a system of oral instruction, in the case of the younger children, not far enough advanced to study from the Bible, Book of Mormon, Doctrine and Covenants, Key to Theology, Catechism and other Church works used as text books in the Sunday schools.

Persons should be selected to teach such classes who have the faculty of pleasing children, and who can tell what they know in a simple and interesting manner. Plenty of such persons can be found in almost every Ward. They may not possess a classical education, but that is not necessary. Indeed, there are persons among us who never had any advantages of schooling, and yet are well adapted for teachers. They are well versed in doctrine, sound in principle and gifted in being able to interest their hearers when they talk.

Such a person should gather the little children around him in the Sunday school and teach them orally in doctrine, relate to them moral stories, ask them simple questions, gain the confidence of the little ones and draw out their young minds and cause them to reflect. He should encourage them to be punctual in attendance at school, and reward them for their excellence in remembering the things taught. He should become thoroughly acquainted with all his scholars, recognize and notice them when he meets them out of school, seek by little acts of kindness to gain favor with them, and, above all, set before them that example in his own life which would be best for them to follow. He should make a special point of studying something fresh and interesting to advance to his pupils every Sabbath, that his teachings might not be considered by them as dry and prosy. He should be earnest and zealous in his labors, and seek continually the guidance of the Holy Spirit. The teacher who takes this course will find his efforts far more effective than if he were to teach from books and confine himself to the text.

There is no lack of subjects suitable to instruct and interest the children. The Bible is replete with incidents that furnish matter for many interesting and simple stories, every one of which might be made to convey a moral lesson to their young minds. Missionary incidents might also be related, showing how remarkably the Lord preserves and aids His servants who go forth to labor in the ministry. These would be calculated to strengthen the faith of the children and inspire them with an ambition to qualify themselves for such labors. Such moral virtues as honesty, truthfulness, obedience, self-sacrifice, politeness, etc., might also be cultivated in the children, by relating examples illustrative of the advantages of any of these qualities. In fact, the teacher who would study something during the week to thus teach the children on the Sabbath day, could find an abundance of subject matter before him for oral lessons easily comprehended by them.

It requires a man of great wisdom to successfully conduct a Sunday school. A man who will not exercise his ingenuity to make the school interesting, who does not possess the faculty of attracting the children and the influence and respect necessary to secure the right kind of persons to help him as teachers, is not the man for a Sunday school superintendent. Neither is that man who is not a thorough Latter-day Saint, exemplary in his habits, and devoted to the welfare of the children. And the same might be said of a teacher.

There certainly has been great improvement in the Sunday schools within the past few years; but there is still room for much more. The exclusion of all secular works as text books, and the adoption of oral instruction in their stead, will be another great step towards improvement.

WE understand that a great many of the Sunday schools have neglected to provide themselves with the music cards published by the Deseret Sunday School Union. The result is that the officers of the Union have a great quantity of cards left on their hands, unsold.

The object in publishing these was to supply the schools with songs expressive of true gospel sentiments. It was expected that when thus supplied, the sectarian song books now used, which contain erroneous sentiments, would be entirely dispensed with in our Sunday schools.

Five cards have already been published, each containing two songs, set to music (original). These cards are sold at a cent and a half apiece! Every school should be supplied. Superintendents should see to it. Send orders to George Goddard, Salt Lake City.

FLYING SQUIRRELS.

THE little ground squirrel is becoming well known in this Territory. It is sometimes called the California squirrel, on account, probably, of its having been introduced from the "Golden State." The Flying Squirrel is not so well known, although it is found in this region. The winged squirrels, as those represented in the plate are called, do not possess wings in the true sense of the term. They cannot fly upwards, as a bird does, but in leaping from tree to tree they are supported on the air by an expanded membrane, which is attached to the fore and hind legs, and which spreads out as a sunshade or parachute does when open.

The membrane is represented here as it appears when folded up and not in use. When the animal is in confinement it seldom uses its wing-like appendages; but in the woods it can leap several yards.

Squirrels belong to the order of "rodents," to which the rats and mice, porcupines and beavers belong. They are very widely distributed over the earth. The squirrels which fly are the American winged squirrels (*sciuropterus*), as seen in the picture; the winged rats, (*pteromys*), which are found in Southern Asia and the Indian Archipelago; and the anomalures which inhabit the west coast of Africa.

The true squirrels are beautiful little animals. They are readily recognized by their long tails raised like a plume above their heads, and furnished with bushy hair that stands out like the barbules of a feather; also by their soft fur and tufted ears. The forest is their natural home. Their movements are astonishingly swift and graceful; but in captivity they soon become reconciled to the cage, and become favorites with everybody.

INCIDENTS OF A MISSION.

BY ELDER C.

(*Continued.*)

MR LATIMORE led the way into Mr. Gage's house, and introduced ELDER C. and his companion, at the same time telling Mr. Gage that they were in search of a lodging for the night. "Well," said Mr. Gage, "my house is not a very good place to come to, as I am afraid I could not make the gentlemen as comfortable as some of the neighbors might." "We will be thankful for any accommodations you can give us," said ELDER C. "We have already been turned away from several houses in the village." "You are welcome to the best I have," replied Mr. Gage. "Come right into the sitting room and make yourselves at home. The more at home you make yourselves the better you will please me. I never would turn a man from my door who wanted shelter in such weather as this."

These kind, cheering words of welcome went right to the heart of ELDER C., who, with his companion, took off their overcoats, and went into the sitting room. Good Mrs. Gage hung the wet garments by the fire and then made haste to prepare a nice supper for the strangers, notwithstanding that they begged her to go to no trouble on their account. The meal was soon prepared, and quickly dispatched by the missionaries who ate with hearts overflowing for the kindness of their new-found friends. Mr. Latimore, having done his duty in conducting them to a hospitable roof, bade the Elders good night and went home. After supper the Elders conversed with Mr. and Mrs. Gage till nearly midnight on the principles of the gospel.

Neither of them belonged to any church, but both of them tried to be Christians, they said. Mr. Gage was a Freemason. At length their host conducted them to a nicely furnished bed-room, and they retired, but not till they had knelt and thanked the Lord for thus raising up friends unto them.

Next day their host said he would like very much to hear them preach, so ELDER C. started out to see if he could get the church or schoolhouse. He first called on the minister who preached regularly in the village church, who referred him to the trustees. The old minister to whom they had applied for lodging was chairman of the board of trustees. ELDER C. hesitated about going to him, but finally resolved to do so.

The old minister made the excuse that the consent of the other trustees would have to be obtained, at a regular meeting, which, of course, the Elders could not wait for. He then tried to get the schoolhouse, but failed to find the trustee. Coming back and reporting his lack of success to Mr. Gage, the latter said: "We will have a meeting in my house this evening, then." Word was accordingly circulated, and a goodly number of neighbors gathered in Mr. Gage's sitting room at the appointed hour.

Both of the Elders addressed the meeting, and a good spirit prevailed. A few moments after benedection had been pronounced, a rather hard looking old farmer broke the silence by asking: "Do you really believe, now, that it is right for a man to have more 'n one wife?" ELDER C. replied: "It is sometimes a good way to answer one question by asking another. Do you think that the Lord committed a sin when he gave to David eight women who had once been the wives of his master Saul?" This reply seemed to be wholly unexpected by the farmer, as well as the whole company, who seemed to be of the opinion that the farmer had his answer.

The Elders spent the night with Mr. Gage, and next morning, when they bade him and his wife good by, they invoked the blessing and peace of the Lord Jesus Christ upon them and their household. Mr. Gage was touched and his eyes were dim with tears as he told the Elders to be sure and call on him if they ever visited the village again.

(*To be Continued.*)

LEAD PENCILS.

FOR the benefit of those of our readers who are not familiar with the subject of pencils and their manufacture, we may state that the ordinary pencil is filled with a preparation of graphite, commonly called black lead or plumbago, both of which are misnomers, as there is no lead or plumbum in it. Until quite lately it has been considered by chemists as a carburet of iron, but it is now generally acknowledged that, although it shows traces of iron, this metal is only mechanically mixed with it—there being no chemical combination between the two.

Pencils were originally filled with square sticks cut from blocks of graphite found in the famous Borrowdale mine, in Cumberland, England, which contained the purest ever found; but on the exhaustion of that mine the impure materials to be found elsewhere were pressed into service, after proper purification. The process adopted by a company at Jersey City, which uses a graphite found at Ticonderoga, N. Y., is as follows: The graphite is first ground fine in water, treated with sulphuric and nitric acids, and, after washing clean, heated to a bright red. Then it is mixed with sufficient water to make it run freely, and allowed to pass slowly through a series of tanks arranged in steps, until the water leaves the last one of the series almost clear, having left the graphite deposited and graded in the tanks. The deposit in that nearest the overflow, being the purest, is used for the finest pencils. The graphite, after being taken from the tanks, is dried, and then mixed with pipe clay obtained from Rotterdam, Holland, which has been purified in the same way as the graphite, only the very finest being used for pencils, as the coarse can be utilized in the manufacture of crucibles. Upon the amount of clay used depends the hardness of the pencil—the more clay the harder the grade—about seven parts of clay to ten parts of graphite, by weight, forming a medium. The clay and graphite are thoroughly mixed with water and ground like paint, but is passed repeatedly through the mills, as many as twenty-four times being considered as necessary for the finest grades. When ground sufficiently, the pasty mass is inclosed in a canvas bag, and the water is squeezed out by a powerful press, leaving the compound in the from of a stiff dough, which is placed in a cylinder of a forming machine, and by means of a piston, driven down by a powerful screw, is forced out at the bottom of the cylinder in the form of "leads" that, after being heated in a crucible to a red heat, are ready for insertion in the wooden blocks to cut into pencils.

The blocks are formed by sawing the wood into pieces as long as a pencil, six times as wide, and half the thickness, which are afterwards run though a planing machine that not only smooths them but cuts in each block six grooves half the thickness of the "leads." In the grooves in one block the leads are laid, a second block, previously coated with glue, is laid on the first, and a pile of these compound blocks are placed in a press, where they remain until dry. The blocks are next cut apart into six pencils each, by passing through a machine like a moulding machine, having two sets of cutters operating on opposite sides of the block, each of which cuts half way through the wood. The cutters in these machines are so accurately arranged, and run so true, that when the pencils leave the machine there is no mark to show the line of separation from the block other than the joint of the two pieces of the wood inclosing the lead, and are said to be so smooth that sand-papering would roughen them. The shaping machine turns out about 72 per minute, or over 43,000 per day. The pencils are then varnished or colored by another machine, at the rate of 120 per minute, or 72,000 per day; and then polished in another machine at the rate of 106 per minute, or over 63,000 per day; all by unskilled labor.

INTEMPERANCE.

BY G. R.

DR. CLARK, the writer of the well known commentary on the Holy Scriptures, said: "Strong drink is not only the devil's way into a man, but also man's way to the devil." We believe it. True, it is not the only road to perdition, but it is one of the most frequented. And as we fear there are yet in our midst some of the youth, who, insensibly to themselves, are gradually drawing nigh to that wide, wicked way, we once again refer to this painful subject.

Paul, in his epistle to the Corinthians, writes: "know ye not that the unrighteous shall not inherit the kingdom of God? * * * nor theives, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

So far as we have the word of the Lord directly on this subject, it is unequivocally in favor of rigid temperance. In ancient times He commanded Aaron: "Do not drink wine nor strong drinks, thou nor thy sons with thee, when ye go into the tabernacle of the congregation lest ye die; it shall be a statute for ever throughout your generations, that ye may put a difference between holy and unholy, and between unclean and clean." And in these latter-days He hath said "I have warned you and forwarn you, inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Heavenly Father."

The growing use of alcohol is destroying the human family. Strong drink is the murderer of men. It is the pestilence which walketh in the darkness and which waiteth in the noonday. It is the parent of crime; the cup of misery, ever full; the prolific source of ignorance, poverty, squalor, idiocy and insanity. It sears the souls of men as with a red hot iron. It is the helpmate of blasphemy and irreligion, and the guide on the downward road to personal ruin, moral suicide, social destruction and national decay. The end of its followers is death, hell and the grave. It is of a truth, an evil whose vast powers cannot be over-estimated. Can we believe that the Great Father of us all, will look with allowance upon a practice which is consuming the vitality of His children upon the earth; which is—so far as such a thing is possible—thwarting His purposes in the salvation of mankind, and filling the world with wretchedness and sin? Admitting the truth of the words of our Redeemer: "by their fruits shall ye know them," are not the fruits of intemperence sufficient to prove heaven's hatred even without direct revelation? But where revelation is added, denouncing the evil, can any one claim to be a consistent Latter-day Saint, and yet give way to this folly? Can a man claim to be a true servant of the Most High and yet do the devil's work by tempting his brethren to sin, as does the saloon keeper, or the dealer in strong drinks, when he invites patronage for his unholy trade?

Young men and maidens in Israel, shun the tempting wine cup as you would poison. Touch not, handle not, taste not. Neither tempt others to do so. Resist the tempter and he will flee from you. Endure his presence and he will soon be your master. Don't say you 'll try; but do it. Do it now, do it for ever.

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A RARE DINNER.

BY G. M. O.

SIX large and several small islands, all of volcanic origin, are situated on the line of the equator, in the Pacific Ocean. They are grouped between the 89° and 92° of west longitude. The largest of these islands is called Albemarle, and is some sixty miles long and fifteen broad, with mountains from four to five thousand feet high. St. Charles and Chatham are also of considerable size. Several years ago St. Charles was the only one of the group inhabited. Here some twenty miserable beings managed to eke out a hard existence by trading terrapin and turtles for ship's stores and clothing, with vessels running near or touching at the island—whalers principally who resort to this vicinity to capture the sperm whale and also to recruit their stores by adding the delicious turtle and terrapin found on these islands. So plentiful are these animals that the early Spanish navigators have named the group the "Gallapagos" (turtle islands). One hundred years previous to the advent of the whale-men, the roving sea robbers, called generally the "Buccaneers," found secure retreat in the spacious bays of these islands for careening and repairing their craft. The delicious terrapin, the nutritious prickly-pear, the wild cabbage, the millions of sea fowl, the sea teeming with fish, and the salt found on the islands made them in all respects a fitting rendezvous for those hardy and daring outlaws. Of late years many ship masters and their crews amuse themselves hunting the wild cattle (degenerate descendants of a breed imported years ago by settlers) that roam in herds among the hills. The islands lay about six hundred and fifty miles west of Equador, and are claimed by the United States of Columbia.

A quarter of a century ago, while serving a dreary and monotonous life on a whaler, I visited these islands. For nearly six months we had been cruising over the broad Pacific. Our provisions were running very short, and the water butts nearly empty. We had had miserably bad luck fishing during the cruise, and our captain, reluctant about going on to the mainland for supplies, ran the ship into Lee Bay and anchored, determined to spend a few days hunting terrapin.

Lee Bay is on the south side of Chatham Island. It was nearly dark when we anchored, and the shore of the island, uninhabited as we supposed, seemed awfully dull and solitary. The morning after our arrival the boats were manned and sent on shore to hunt terrapin. We had a hard day's work of it and not much success, getting only twenty or thirty sea turtle and eight or ten terrapin. The terrapin, by the way, is a species of land turtle, of enormous size and of most delicious flavor, and is considered by whalemen quite a delicacy. The captain felt somewhat disappointed at our bad luck, and would doubtless have hove up anchor and left the place had not a fortunate circumstance transpired. The mate forgot to bring off his water kegs, or possibly had purposely left them on shore, thinking of going after terrapin the next day. Our captain could not afford to lose the kegs, so the officer was sent after them. When he landed on the beach he was surprised to meet a rather old and gentlemanly looking person, who politely shook hands, and enquired in broken English what success he had had, what vessel that was in the bay, if he had any hard bread to trade, and similar questions. During the conversation our mate learned from the gentleman that most of the turtle were to be found on the windward side of the island, and that plenty could be found there, only it was a long way (three leagues) to carry them. The stranger was invited to go on board the ship and see the captain. To this he consented; so, with the water kegs, he was stowed in the stern of the boat and pulled on board, and was immediately invited into the cabin. Here the captain learned all about his visitor, and where to find the turtle. Through the steward we learned an hour after that it was not the intention to sail next day, and that the visitor was a banished general—Major-General Don Silvia Bravo, who, after a hundred and one hair-breadth escapes, managed to elude the vigilance of a successful revolutionary party in Bolivia and escape to find a refuge on Chatham Island. The captain wished him to remain on the ship all night; but to this he would not consent. He wished to be at home, not only to allay the fears of a servant, his only companion on the island, but to prepare a suitable entertainment in the shape of a good dinner the next day, in honor of our captain's proposed visit to the island. So about ten o'clock the boat took him ashore.

Early in the morning the boats were lowered, the captain taking charge, while the mate remained to look out for the safety of the ship and the half dozen ship-keepers left on board.

We were not long pulling ashore, as all hands felt in high spirits in anticipation of the good run on terra firma that was before us. After landing the boats were hauled high and dry upon the beach, and two men were left in charge of them. The balance of the party accompanied the captain across the island. We had a lively time of it, scrambling over the sharp volcanic rocks and through the prickly pears, and it was nearly noon before we reached the general's hut. Here we found the old gentleman with his sleeves rolled up, busily preparing for our entertainment. His servant and companion, a half stupid fellow, was much younger than General Bravo. The hut was a little one-room affair, built partly of the volcanic rock, heaps of which lay scattered around, and partly of dry brush and sea weed. He had also constructed with rock a large terrapin pen, in which he had several fine specimens. A spring of brackish water bubbled up near the hut, the only fresh water, I believe, on the island. I noticed also five or six monkeys and several parrots jumping and skipping around the place. I knew these were not natives, and, upon enquiring, learned from the servant that the general's friends and relatives were not forgetful of him, but kept him supplied with many luxuries, sending at stated periods a small vessel with necessaries for him. Otherwise it would be next to impossible for him to live on the island.

While learning these facts the dinner was going on; indeed, it had been going on for some time previous to our arrival, and nobody felt sorry that it was near completion. Our early start and long walk had sharpened our appetites amazingly.

The general had several pots simmering over as many fires. The contents to us were, of course, unknown; but judging by the delicious and savory odors arising from them, we concluded they were something nice. In the rear of the hut, sheltered from the wind by a huge rock, a large fire was burning, and the culinary operations going on here were to me most interesting. Four sticks had been driven into the ground, and from the tops of them the skin of an animal, evidently a pig, was tightly stretched. Underneath this a fire was built, while in the skin, and directly over the fire, simmering in a rich and delicious gravy, lay what I at a glance pronounced to be a small pig. Floating around in the bubbling gravy were sliced oranges, limes, red peppers, plantains,

bananas, rice, beans, corn, sweet potatoes, yams and strips of sugar cane. The servant, by way of stimulating our appetite, informed us over and over again that the body of the roast was stuffed with poll parrots, pine apple and hard bread. Here was a feast fit for a king. Rest assured a score of hardy sailors, who had been living on salt pork for the last six months, and a scanty allowance at that, were prepared to do full justice to the savory compound.

When our patience was almost exhausted the roast was pronounced cooked, and dinner prepared. We had no table, and only three or four bowls and plates, but the general had plenty of cocoa-nut shells, and we had our jack knives and fingers. The pots and the roast in the skin, which was burned into a hard leathery crisp, and looked like an immense square bowl, were carried into the shade in front of the hut. All hands turned too with a will, and without much ceremony, appeasing their appetites. The boiled prickly-pears and cabbage plants were excellent, the parboiled terrapin was capital, the green turtle soup was delicious, the fried terrapin liver was most tasty, but all hands without a dissenting voice pronounced the roast *par excellence* Nothing could surpass its exquisite flavor. When the old general took it out of the skin and laid it on a large stone for the want of a plate, and, like a dextrous old epicure that he was, cut it into broad slices, cutting through pine-apples, parrots and peppers, and handed it around, it was greeted with the most lavish encomiums and exclamations of surprise. Nothing could describe the rich and delicious sensation to the palate caused by the delightful flavor. It seemed like the concentration of all the fruits of a tropical clime into one taste. We had eaten pig before—roasted, stewed, fried, boiled and spiced, but we had never tasted pig like this one. It was a combination of them all, and "fruited" in the bargain. When we had sufficiently regaled ourselves all hands in turn thanked General Bravo, and praised his dinner.

"It was very fine," said the captain, "especially the roast pig."

"The what?" said the general.

"The pig!" replied the skipper.

"Pig! pig!" said Don Bravo, "why that was no pig; it was monkey!"

"Monkey?" repeated the boys in a breath, some surprised and some incredulous; then, seeing the old general was in earnest over it, some of them pretended they did not like it, and some said they had only eaten a little of it. One or two tried to persuade themselves that they did not taste it; but it would not do.

The general's relatives knew his fondness for the animal, and had sent him over a pair now and then for a roast, and we had eaten one of them with him; there was no denying it. However, most of the boys forgot all about it in a few days.

For my own part, I always think of it when I see a monkey, and feel like passing him by quickly; and I must say the circumstance has somewhat destroyed my relish for roasted pig.

AMBITION.—"It is the over-curious ambition of many to be best or to be none: if they may not do so well as they would, they will not do so well as they may. I will do my best to do the best, and what I want in power, supply in will. Thus, while I pay in part, I shall not be a debtor for all. He owes most that pays nothing."

WINE has drowned more than the sea.

Correspondence.

21ST WARD, SALT LAKE CITY,
October 22, 1877.

Editor Juvenile Instructor:

DEAR BROTHER:—Yesterday morning at ten o'clock, the County Sunday School Superintendent, Geo. Goddard, and his counselors, S L. Evans and Wm. Willes, visited the new meeting-house of the 21st Ward, where about 225 children were present, and organized a Sunday School, with the following officers, besides an efficient corps of teachers:

Superintendent, Wm D. Owen Jr.; Assistants, Wm. Sanders and Mark Lindsey; Secretary, John H. Burrows; Assistant Secretary, Charles Reynolds; Treasurer, Robert Aveson; Libarian, Arthur L. Foulger.

Suitable remarks were made by Supt. Geo. Goddard and his counselors.

During the proceedings, Supt Geo. Reynolds distributed a host of elegant prizes to the scholars formerly belonging to the 20th Ward.

The bishop of the 21st Ward and his counselors were present.

We had quite an interesting time, and there seemed to be great satisfaction with the proceedings.

Yours in the gospel, R. A.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LXII.

Q.—Whom did Joseph appoint to succeed him in editing the "Times and Seasons?"

A.—Elders John Taylor and Wilford Woodruff.

Q.—Was Joseph annoyed any more on the charge that L. W. Boggs made against him?

A.—Yes; He was arrested a second time, on the 26th of December, 1842.

Q.—Where was he taken to?

A.—Springfield, Illinois.

Q.—When did he reach there?

A.—On the 30th of December.

Q.—What took place on the following day?

A.—Elders Orson Hyde and John Taylor preached in the State House.

Q.—Did Joseph have an opportunity of conversing with the leading men of Illinois while there?

A.—Yes, for several days he talked much with them, and answered many questions.

Q.—What effect did his conversation have upon them?

A.—It allayed their prejudice and made them feel more kindly towards him.

Q.—When did Joseph's trial take place, and before what judge?

A.—On the 4th of January, 1843, before Judge Pope.

Q.—Was Joseph found guilty or innocent of the charges made against him?

A.—He was proved innocent, and was honorably acquitted.

Q.—After his trial was over, when did he leave for his home in Nauvoo?

A.—He left on the 7th, and reached Nauvoo on the 10th of January.

Q.—What took place in Nauvoo after his arrival?

A.—Meetings were held, and a day spent in fasting, prayer and thanksgiving, on the 17th.

Q.—What occurred the following day?

A.—Many of his invited friends spent the day with him at his own house.

MIRACULOUS HEALING.

BY MARTIN LENZI.

IN the Spring of 1858, when General Johnson's army was about to enter Salt Lake City, and when the citizens, in consequence, deserted their homes and removed South, it fell to my lot to remove to Sanpete and locate in Fort Ephraim. My family then consisted of a wife and four children. We left our home in Salt Lake City one day in April, during a rain storm, to start on our journey south. The following day it snowed, and we suffered extremely from the cold. The roads became almost impassable, on account of the mud and slush, in which the wagon wheels frequently sank up to the hubs. We were traveling with an ox team, and it took us two days to make a distance of fifteen miles. From the exposure of this trip, one of my sons, a little fellow, scarcely five years of age, contracted a cold, which culminated in a very bad case of dropsy in the fall of the same year. His body and his limbs became very badly swollen, and were seemingly almost transparent. His feet were swollen to such a size that he required socks large enough for a full-grown man. I could make indentations with my finger in his flesh from a quarter to half an inch deep, the same as if it had been putty or clay. It really seemed as if his skin must burst. No person could prescribe anything that seemed to do him the least good, and our only hope lay in the intervention of the Almighty in his behalf. Our only refuge, apparently, was the Lord, and I had implicit confidence that He would hear the prayer of faith.

One evening I called my family together and talked to them on the principle of faith. My two eldest children, one fourteen and the other twelve years of age, manifested great faith in the ordinance for the sick, and my wife's faith was exceedingly strong that her boy could be healed by the laying on of hands. We sat him on a chair, and I laid my hands upon his head, and called my wife to assist me in the administration. I called upon the Lord fervently to bless him, and rebuked the disease in the name of the Lord Jesus. We afterwards laid him on the bed, where, in a short time the water with which his whole body was bloated ran from him, and he got up the next morning well.

To these facts I can boldly bear my testimony before God, angels and men; and it is only one of many evidences that the Lord has given me that the signs follow the believers in the gospel of Jesus Christ.

THE PIMAS.

BY TREJO.

AMONG the Indian tribes that we found as we came from Utah to Mexico, the Pimas were the first we met who had a little knowledge of the Spanish language. They inhabit the Gila River, as a reservation, and some are living on the Salt River, where they have a big farm, about three miles across the river from the missionary colony on Salt River. When Elders Stewart, Pratt, and I were in this section of country before, we paid them a visit, and preached to them with very good success.

It was the first time that I had preached to them, and I must acknowledge that I never felt before as happy and satisfied as I did that day. We talked to them plainly and simply, without any difficult argument, and they received our testimony. The chief made it manifest to us that they would like to be instructed more fully in the things of the gospel and the history of their forefathers, and that they would do any good thing we might desire of them. As we could not remain there very long for lack of convenience for our horses, it being a barren place, we told them that we would see them as many times as possible, and would do what they desired, and we would baptize them as soon as they might be prepared to receive that ordinance.

Since that time we have enjoyed some good talking with them, and we have seen in them a growing interest in the truth. The chief Indian of those who are farming on Salt River has been baptized by Brother Jones, who converted him and many others. There are others who are desirous of following his example.

Those on the Gila, of whom I am talking, have been to see him also, with the same feelings, and we can see that there is a good field of labor here among them. They are good and kind to all. The most of them gain their living by farming, and those who are working for wages prove to be very good and honest laborers.

I would like to see the rising generation interested in the welfare of these kind Indians. There are so many and they are so scattered that it is very nearly impossible for a few Elders to teach them all in every good thing; but it will need, according to my best judgment, as many Elders as there are towns or districts inhabited by this people.

Their language is the same as the Papagos Indians, who inhabit the country south of them, from the Gila to Sonora, in Mexico; and, as we have seen with the young of this missionary colony, their language is very easily learned.

In my next letter I will try to send you some few items about the Papagos Indians, one of the most important tribes of this Territory.

WASHING DAY.—As washing-day, in Germany, only comes two or three times a year, it is a great occasion. The women of the house, assisted by others, vanish into the cellar during the first day, from which they emerge at evening with great baskets piled high with wet, clean linen, ready to be taken to the bleaching-field. This field is about half a mile from most of the houses and is the property of the town. It is a point of low meadow land which extends out into the river. At one side is a little stone hut in which a man and dog pass the night guarding the clothes. In the center of the field is a stone curbed well. Hither in the evening the clothes are brought on trucks, frequently drawn by large dogs, and here, in the cool of the day, they are spread upon the grass, sprinkled from large tin watering-pots, and left for the dews to finish the work which the soap-suds have begun. On a bright morning the various groups on the bleaching-field make a pretty picture. The peasant girls, with old handkerchiefs or veils tied over their heads, gay stuff dresses and bare feet, run about between the long rows of snowy linen, or stand on tip-toe at the lines. Others stand waiting their turn at the well with watering-pots on their heads, or at the tubs up to their elbows in the rinsing water; one refreshes herself with a long drink of water from an uplifted jug; a group of women sit in the shadow of the stone hut eating their breakfast of black bread and sausage, while the children make themselves useful by chasing stray pieces which the wind whisks away, or ornamentally turning somersaults and playing leapfrog. Everything is stirring and fresh and pretty to see, and invests even the practical washing-day with an aureole of poetry.

WHAT PRIZE SHALL BE YOUR REWARD?

WORDS BY J. L. TOWNSEND. MUSIC BY E. BEESLEY.

Moderato.

TRIO.

When called to the throne of your Lord And judged from the books of to - day, What
Is there, in the hopes of your heart, A hope for the fu - ture most dear, When

1. 2.

prize shall then be your re - ward? For what do you la-bor and pray?
called from this life to de - part And dwell in a ho - li - er sphere?

CHORUS.

There's many a crown will a - wait The brows of the faithful and true; Just think, ere you find it too

late, If one is a-wait-ing for you. Just think, ere you find it too late, If one is a-wait-ing for you.

Improve well the time that is now,
For then all regrets will be vain;
Let honor enwreathe here your brow;
Prepare for the boon you would gain.
An hour is life's journey at best,
The moments are fleeing so fast;
Beware, or the Savior's request
Will find you still sleeping at last!

Remember, the course you pursue
Is surely recorded above,
That every act you may do
Is written, "for self" or "for love."
O, then, should the balance be found
"For self," in that day you will see,
Though blessings of mercy abound,
No crown for reward there will be!

CHARADE.

BY F. J. W. HEWLETT.

My first is in bread, but not in cake;
My second in ocean, but not in lake;
My third in coarse, but not in fine,
My fourth in maple, but not in pine;
My fifth in linen, but not in cloth;
My sixth in spider, but not in moth;
My seventh in clay, but not in lime;
My eighth is in Seine, also in Tyne;
My ninth is in George, but not in Dan;
My whole is a weapon used by man.

THE answer to the Enigma published in No. 19 is PARIS. We have received correct solutions from William G. Brewer, Henneferville; Mosiah Hall, Charles Bliss, Huntsville; A. W. Heggie, Clarkston; Maggie Thompson, Richmond; Delia A. Crockett, Logan; Maria Jenson, Ephraim; Peter Madson, Gunnison; Nancy H. Hunt, St. Charles; Heber Purdy, Ogden; Daniel Walker, Kaysville; Franklin Hewlett, Josiah Burrows, H. J. Wallace, W. R. Wallace, Salt Lake City.

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